

Prophetical Extracts. K

INTRODUCTION.

CONTAINING AN
IMPARTIAL ACCOUNT

OF THE

P R O P H E T S

OF THE CEVENNES.

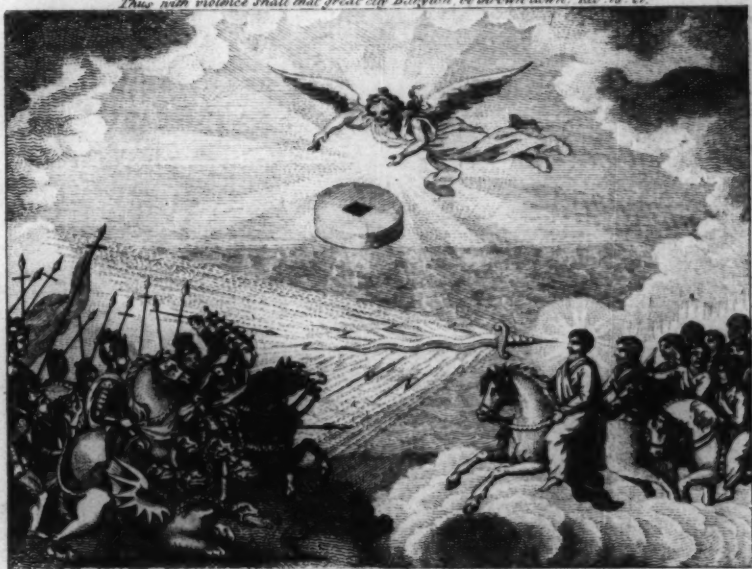
IN A LETTER TO A FRIEND.

BY SIR RICHARD BULKELEY.

Together with the Remarkable Vision of Lewis XIV; for
the Interpretation of which he offered a Reward of 20,000
Louis d'Ors, in the Paris Gazette of November 11, 1689.

PROPHETICAL EXTRACTS.

Thus with violence shall that great city Babylon be thrown down. Rev. 18. 21.



Terry. delin.

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AN
IMPARTIAL ACCOUNT
OF THE
P R O P H E T S.

S I R,

YOU demand of me how I came to think so favourably of the Prophets? since you say, you have been three or four times amongst them, and met with nothing that could convince you they were of God. In answer thereto, I shall give you the method I made use of in my enquiry, and what reasons I met with to determine my opinion.

I heard it once pressed by one of the inspired, that every enquirer after truth ought to become as a little child, free from all prejudice, and of a teachable disposition; and I and every man must own, that none are fitly qualified to seek truth but those that are so.

This being so; and I perceiving in people's enquiries into this subject, every man almost came with prejudices and prepossessions of his own; it was no wonder to me that no more met with a conviction; but the wonder was on the other side, that so many did.

For the doctrine itself (though evident in the scriptures) yet so long a time having elapsed, and

this promised kingdom of Christ not having come (though expected in the apostles times) has made many to believe it never would come; and to save the veracity of God, interpret the plain promises of it in a metaphorical sense. And though there has been here and there an ingenious man, and a free thinker, that has endeavoured to rescue the truth of God from these perverse constructions; yet, the unbelieving side being by much the majority, have determined truth, as they do elections, by the greater number of voices. And those gentlemen have bore the brand (as the weaker side in opinion generally do) of being whimsical or mad. This I say has prejudiced the greatest part of the clergy, and we know how far their leaven prevails with the people. And then the very pretensions to an extraordinary gift of the spirit of God, as in the apostles times, and to prophecy, and to the working of miracles, after our divines have so often told the people that there was no manner of necessity for it, nor were they to be expected, is what to be sure has prejudiced against this the majority of christians, who generally, to save themselves the trouble of thinking and examining, take as divine oracles, all that the pastor tells them from his pulpit.

When one may as well enquire, whether, since the extraordinary teaching of the holy spirit of God is of such exceeding advantage to the church, and that the church had the gifts extraordinary of the Holy Ghost for almost 300 years after our Saviour's time amongst them, and he had promised it them to the end of the world; it was not their pride that contemned the plain preaching of the spirit, and the degeneracy of christians that grieved the Holy Spirit, and caused him to withdraw?

withdraw? And now the clergy, to have it thought that they are not less in the favour of God than the first christians were, (though they have not this extraordinary communion with God) persuade the world it is not necessary. But however that may be, it is evident by almost each one's behaviour, that prophets in these days are what they never dreamed of, and what they are unwilling to believe. Though why christians should not have that privilege, as well as the *Jews*, I cannot see a reason; since it is evident from scripture, that prophecy continued after our Saviour's time, and is by the apostle enjoined to be amongst the gifts of the Holy Spirit, chiefly desired.

And if this state of the church's triumph is to come here on earth, in which the will of God is to be done, as it is in heaven, as our Lord ordered us to pray for, I could not see that any thing less than the pouring out of the spirit of God on all flesh could bring it to that pass. And therefore thought an impartial enquiry ought to be made into any thing that looks like a pouring out of the spirit of God; and the more so, because those that go not forth and meet the bridegroom, when the cry is made, will be for ever excluded the marriage-feast.

I having observed an error in some in their enquiries into this subject, that when they had put it on one foot, and were pressed with an objection that overthrew it there, then they went on solving this appearance on another foundation; and when they met with a rub on that foot, danced back to the first, and so deceived themselves.

I resolved to take another course, and to examine this appearance under all the heads I could
put

put it, every one by itself; which I brought to these four, *viz.*

1. Contrivance,
2. A Disease,
3. Satanical Delusion,
4. Or, the Holy Spirit of God.

And I think these four heads comprehend all the ways under which we can consider it; so I began with contrivance.

And in my enquiry on this head, I first examined into the lives and characters of the persons thus pretending to inspiration; for I was certain that no conscience less than the most hardened, could impiously and blasphemously set up to speak by the holy spirit of God, as the prophets did, when at the same time he knew the contrary.

But I found them men of sober lives and conversations, such as heretofore frequented the assemblies for religious worship, men of good characters amongst their neighbours; in short, as far as man can judge (that knows not the heart) pious and devout christians, and to have the fear of God before their eyes.

I then considered what might be the motives that could put men on such a piece of horrid impiety; and those I brought to three, *viz.*

1. Ambition,
2. Gain,
3. Or to serve our enemy by embroiling us.

As to the first, I found none amongst the inspired (which are now above thirty that speak) that were ever looked on to be men of ambitious heads,

heads, that could take any great pleasure in being the chiefs of a new party, or that had abilities for such a design.

And that some others, not pretending to inspiration, were the chief promoters of it underhand; who had abilities I could see little reason for.

First, Because they could never be accounted the chief of a new sect that are not preachers in it. For the converted would be apt to reverence the instruments of their conversion, rather than a convert, as themselves, though ever so great amongst them.

Secondly, The doctrine they teach, is the reverse of all ambitious designs: For they teach that all shall be immediately taught of God, from the greatest to the least. And consonant to this, there are about two hundred that have already the previous tokens of being speakers, and the number of them increase daily; so that instead of being a sect established under one or two heads (who were to have the honour of it) it is likely to be a party of all heads; which, by the way, evidenced this to me, that unless they are cemented and united by the one spirit, as is pretended, they must of course soon fall to the ground.

Thirdly, The instruments chosen were not proper for the work, for they are not crafty cunning knaves, fit to carry on a contrivance with a good grace and secrecy, but are generally such as have been accounted plain, honest, well meaning people; some of them boys and girls, of two, four, eight, eleven, and thirteen years of age; servant-maids, and some of them very ignorant, as is evident by their conversations; which, if a contrivance, made me believe the heads not very wise, to trust the
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the secret with so many, and such as are so very unlikely to keep it.

Now I could not think that some might be imposed on in this, for (as I shall shew in the second head) every one that is agitated must either be over-ruled by a superior power, or else must know that he does it of himself; and if so, then I must suppose, that of the two hundred now agitating their bodies, there was not one who had in the least the fear of God before him, which I could not in christian charity well allow.

But then I considered their speeches, prophecies, and exhortations; and though I might imagine some of them of parts enough to frame such, yet I am certain the greatest part of the speakers are not; if so, then some wiser heads must contrive them, and the speakers learn them by heart. And I took the more pains to examine into this matter, because I found all their discourses, though never two alike, yet all on the same subject; all conformable to truth and the word of God. And though the speakers have been of different religions, yet nothing of their old tenets ever crept into their discourses: But on the contrary, I have heard some of them, in their warnings, speak against opinions that to my knowledge they have formerly embraced. This gave some umbrage that they might all come from one forge.

But against this, I found that every particular person spoke in his or her own dialect, and expressed the things in the same terms and phrases that he or she at other times used (conformable to the ancient prophets, as is manifestly seen in the difference of *Isaiab's* stile, who is thought to be a prince, and that of *Amos* a cowherd). Now it was such a piece of difficulty to frame two or three discourses

discourses a day for each one of twenty or twenty-five people (for I am certain so many of the number must want them) all in their own dialect, and all different, that I cannot think any two heads in *Europe* are capable to do it.

But another difficulty was, that these several inspired live at places remote from each other, and it is rare that they all meet together, except at their public assemblies; so I could not well conceive how these several discourses could with secrecy be conveyed to each of them every day.

But supposing all that, yet I found the capacities of most of the persons as unable to learn these discourses off by heart, and repeat them in a public assembly, without missing a word, as they were to frame them.

Another argument against this was, that though some of these pretending to inspiration, have those about them that narrowly watch their behaviour, and would be glad to find any such thing, yet have never either caught the messenger carrying these discourses, nor the persons labouring at them, nor ever found any of their papers, as ever I could hear of.

But that which is still more against this, is the number of these speakers increasing so fast, and most of them having two or three, or more discourses every day, and all different, without the framers increase, in like proportion, they can never dispatch the business. And if the forgers increase in proportion, then are not their ambitious designs answered.

Well, then being I could not see any great reason to think it was a design to gratify any men's ambition, I began to consider whether it might not be done for gain; because a great number of

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these

these inspired, are not in the most flourishing circumstances.

But then the question was, Whence must the pay come from? For though there are some gentlemen amongst them that are men of considerable estates, yet if they could not have an ambitious design answered in it (as I thought it plain they could not), I cannot see to what end they should give away their money.

Besides, it is no little matter will do; for there are already two hundred that must be in pay, and the number increasing daily: and we cannot suppose that some of them, who are men of business, and heretofore of credit, will forfeit all, run the hazard of their lives and reputations, and very likely of their eternal welfare, for a small pension. And any one will find, on a computation, that 10,000*l.* a year, divided, would be but a poor recompence for what they are to undergo for it. But from what *English* gentleman that 10,000*l.* must come, or for what purpose, I could not see.

Well, then I considered with the mob, supposing the money come from *France*, or the court of *Rome*; and these are set on work to embroil and weaken us at this critical juncture of the war.

But against this, I found the principal persons among them to be such as had all their lives been looked on as lovers of their country, and some of them, such as have appeared eminent in asserting the liberty and property of the subject, to the hazard of their lives and fortunes. Not one amongst them any ways inclining to popery, but such as all their lives hitherto, in their profession of religion, had appeared the reverse of it.

But

But to be set on work by either of these courts, would require a prodigious sum. For to be sure these gentlemen, of 1, 2, 3 and 4000/. a year, that expose themselves amongst them, cannot have a less annual pension than the yearly income of their estates. And if we look abroad, we shall see that both *France* and *Rome* may lay out their money to more advantage.

Besides, this is not a contrivance of either of those courts, who never trust their secrets among so many; and I am apt to believe the court of *Rome* has found their interest in fomenting our divisions so little, that they will hardly be at any great expence to encourage them.

But against both these heads of gain, and a design to embroil us, the same objections, as to carrying on the work, started up, as against that of ambition. So I could not persuade myself that any of these three were the motives of it.

Another argument with me against a contrivance, was to see a little girl of four years old, have these agitations very frequently, and in such a manner, as I really thought not in the power of nature to perform. But that which further persuaded me to believe them not natural, was to see a little child of less than three months old, (I think incapable of being taught) have the like fits.

So in like manner have I seen some postures of their bodies, such as I could not solve by all the rules of mechanism. And what had some weight with me to think it not a contrivance, was to see them all practise in private, what they professed in public, (*viz.*) a zeal for God, and his holiness and constant prayer, and praises to him.

But that which fully determined me in this point, was their predicting things miraculous to be

wrought within a determined time by them ; and that time very short ; and declaring to the world, that if the power of God does not before the 29th of *April* next, attest to the work, they will own themselves deluded.

These considerations made me believe, as I hope they will you, that the people were in earnest, and that no rascally design was amongst them.

Then I began to consider, whether any disease, or power in nature, could make men thus speak, and act.

And in order thereto, I considered it under these several heads, (*viz.*)

1. Frenzy or madness.
2. Enthusiastic melancholy.
3. Or epileptic convulsive fits.

And these, upon reading what account the physicians give of them, were all I could consider it under.

The first, they say, appears with rage and fury, Extravagant and mischievous in all their actions, and absurd and ridiculous in every thing they do.

Therefore I could not possibly think these persons so, because they appeared at all times perfectly in their right minds ; always endued with sense, and discretion ; managed their several callings with the same care they usually did, and in all their actions behaved themselves with unquestionable modesty and prudence.

Then again the diseased are always incoherent, and unintelligible in their talk, full of vanity, and ridiculous assertions, (as any one may soon find that

that ventures himself in *Bedlam*). The other, on the contrary, always appearing rational in their discourses, and ready upon all occasions to answer any question proposed, with a compleat and methodical answer; gave me but little reason to imagine them so.

So likewise, madness betrays at all times, by the visage, and ghastly countenance, the distraction and fury of the mind. But I never could perceive the least difference or alteration in the complexions of the inspired, even in their agitations, and that seems the most likely time for it.

Then again, madness is constantly attended with a hot blood, and a quick irregular pulse. And I declare, I several times (as any one might) have felt their pulse, when in the strongest agitations, (which were with greater violence than any madman ever shook himself,) and always found them rather low, than high, and exactly (as near as any one could judge) true, and regular, which demonstrated to me, it was not a disease.

And though it may be said that the most frantic have some intervals of rationality; yet, finding the inspired persons not only rational, between their extatic fits, but even in those very fits (when they are mostly supposed to be mad,) to argue with brighter reason, than out of them; deliver discourses very elegant, and long, ask or answer questions, with wonderful propriety and wisdom, even exceeding their natural capacity; it evidently appeared to me the highest injustice in the world to charge them with madness, when even in those extatic fits, which give the ground for the aspersions, they had a greater portion of understanding and judgment, than the least mad at the best interval, or any person that never was accounted

accounted so. For I have been with them, when one in an extatic fit has asked several questions, the agitations ceasing till the person returned his answer: which rule and command no madman as ever I could hear of was capable of observing.

Besides, upon a due enquiry into the causes of madness, as a too close thinking, or impress on the mind of any miserable subject, as love despised, or any evil feared, or possessed with; as poverty, pride, disgrace, &c. I could not perceive the least reason to alledge any of these causes to the persons inspired, they being such, whose age and circumstances rendered it impossible, as little children, who know not the passion of love, nor once think of poverty or disgrace. And on the other hand the age, prudence, behaviour, and plentiful fortunes of the rest, destroyed the least suspicion of it; and to suppose a person mad without any cause, is such a supposition as none but a fool (I thought) would lay claim to.

Well, then I examined a little into the second head, to wit, enthusiastic melancholy, and found it was observed that they always appeared heavy, and thoughtful, generally full of exceeding ridiculous notions in most things, but especially of God, and religion, that they employed most of their time in an empty zeal for, and in the shadow of it; and therefore I met with conviction enough to satisfy me, that the inspired persons could not be ranked under this head, because I knew several of them to be men of quite different dispositions, and of a brisk lively constitution; and then the subject of their several warnings, or discourses, (as any one may see) being orthodox and pure, exactly agreeable to the holy scriptures, and the best reason; not the least false doctrine, or erroneous

neous principle taught, or enjoined; nothing but purity of life and manners pressed and inculcated; was sufficient alone to convince me that they had not such whimsical brains.

But besides, when I had considered what physicians say concerning this sort of madness, it then shewed itself the more unlikely it should be so. Because, they allow it is generally occasioned by over-thinking, with a previous disposition of body, (seldom seen in men of labour and exercise) which increases the same; so that when their minds are filled with variety of thoughts drawn from study, or their own unsettled brain, it raises a vain ambition of forming new doctrines, and a fondness of an intimacy or communion with God. Now, I say, I found the inspired of different tempers and constitutions; that some of them were persons of labour and exercise; and what was of most weight with me, that several children (who are utterly incapable of such studies, or of such designing ambitious reflections, and therefore impossible to have this disease,) were inspired also.

And upon enquiry into the third and last head, the epileptic convulsive fits, I found they were always attended with fevers, or illness, which oftentimes suddenly proved mortal, always have a disorderly pulse, the person full of pain and anguish, (if sensible at all) otherwise divested in a manner of life and motion, and which (if they recover) frequently deprives them of a great share of their understanding they had before; so that here needed little more than mentioning them, for a demonstration to me, that these persons were not afflicted with this disease, for they constantly enjoy an entire state of health, and in their extatic fits are as sensible of every word or action, spoke or
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done, as out of them, their minds perfectly free and easy, their pulse (as I said before) true and regular, and that violent motion of body (as they have severally affirmed to me) easy to them, and affording a delight.

And indeed it must be so; for one of the inspired solemnly declared to me, that in the middle of last summer she was violently agitated, without intermission from eight o'clock one morning, to two the next, and as fresh and lively when she came out of them, as before she was seized, which (I thought) nothing but a supernatural assistance could perform.

And to ascribe the appearances to the power of a heightened imagination, I thought very absurd and ridiculous. For all the operations of fancy, (however worked up by artful motives, as charms, or a prepossessed promise of obtaining any thing desired,) the spring is the desire of the soul, and which then raised to it's highest pitch discharges itself, and then languishes and falls. But this in every thing appears directly opposite, gradually increases and rises to more and more perfection. But what put it beyond dispute was the health and circumstances of the persons, as the children who knew not how to work up their fancy, or have it worked on; but that which was more, and an undoubted evident and demonstrable proof to me, that it could not be fancy, was, (that since all allow it is worked up by desire of the person,) that I knew several who earnestly desired the agitation, and constantly frequented the assemblies, and yet have them not, and others that never desired them, scarce ever saw them, and yet have been seized; which shewed there was another way of communication.

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But the assertion that these motions are catching, seemed more ridiculous to me than the other, for that is supposing it such a disease as the plague, small-pox, measles, (which surely no body can be so senseless as to assert) or else, that there are some secret particles of matter flying from one body to another, as is supposed in sympathy and antipathy, which is what the best heads have left undetermined; yet, this I thought we were certain of, that if they act at all, it was by agreement, and similitude of parts, and if so, it was obviously impossible for two contraries to agree, and yet they must, if it be supposed, that persons having an aversion to any thing should be affectingly seized by it.

Neither has yet, as ever I could learn, been any medicine found out in nature, that will produce any the like appearances, without manifestly destroying the health, if not killing the person that took it.

But, *I soon solved all these appearances, and perceived the folly and unreasonableness of these imputations, by a diligent perusal of the holy scriptures; for, both in the Old and New Testament, it plainly appears, that there were visible tokens of the spirit, when upon or in the prophets and apostles; as the spirit of the Lord came upon me, said the prophet; which shews the spirit of the Lord was not always upon him, and that he knew when it was, or was not. And the spirit on Saul was so distinguishable, that those about him knew when it came upon him, and when it left him. Elisba is found playing on a timbrel, to invite as it were, or put his soul into a fit frame to receive the spirit, which he would not have done, if it had been always upon him, or if he did not know when it*

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was,

was, or was not. And so the spirit represented by a fire in *David's* tongue, and in *Jeremiah's* bones, which often forced them to speak contrary to their resolutions, insomuch that they complained of an intolerable burthen, that they were ready to burst with it till vented; plainly indicated a power separate and superior to their own.

The prophet that anointed *Jehu* king, had such visible tokens, as made the princes that sat with him, ask what that madman wanted. But the LXX render it plainer in the *Greek*, and call him an epileptick man, that is, what did this shaking man want with thee, 2 *Kings*, chap. ix. 11; and their translation of the ix. chapter of *Hosea*, and the 7th verse, is so plain, that the prophets had such extatic shaking fits, when the spirit was upon them, that it can no way be evaded; so likewise *Jeremiah* and the rest of the prophets were esteemed madmen by the people. *Fer.* ix. 26, 27. which consequently implied they had some signs of madness, (and what those signs are, most know) and indeed, from several passages in sacred writ, they must appear so to a prejudiced person. As for instance, *Saul's* lying naked; *David's* dancing before the *Ark*; *Isaiah* walking through the streets with his buttocks bare; *Elisha* and the king of *Israel* a shooting; *Jeremiah* with a yoke about his neck, or hiding his girdle in the rock; *Ezekiel* battering in his own dung, drawing *Jerusalem* on a tile, besieging and raising batteries against it; and *Hosea's* marrying a common whore: I say these and such-like, by some, would be thought mad and ridiculous, yet they were the commands of the fountain of knowledge, and (I do not doubt) carried in them superlative wisdom.

And not only in the Old Testament, but in the
New,

New, I found that the apostles, at the day of *Pentecost*, were by all people supposed to be drunk. Now, considering what were the tokens of a drunken man, I could not reasonably suppose they lay under that calumny, for speaking in the languages of the several nations; for that must be the effect of learning and sobriety. But otherwise, that the Holy Ghost filled them with such joy and raptures, with such visible signs on their bodies, as a shaking and staggering, and by the impulse of the spirit forcing them to speak with such violence, dividing their words somewhat like the stammering of a drunken man.

From those considerations, I thought it was reasonable to conclude, that every person ought to be exceeding cautious how he attributes the agitations or other postures of body of these inspired persons, under consideration, to madness, lest the instances produced out of sacred writ be liable to the same imputations; for it is apparent, that whatever may be justly urged to solve those appearances, will equally clear these.

Being therefore, by the before-mentioned considerations, entirely convinced that the inspired persons were neither impostors, mad, nor diseased, I then considered, whether, allowing them to be honest, sincere, well-meaning persons, they yet might not be deluded, and so this great appearance be only a satanical delusion; which, though most commonly objected, yet seemed to me, upon an impartial examination, to be incumbered with the most unsurmountable difficulties: For in the first place,

I considered that Almighty God had in his holy word declared himself a Being, jealous of his honour, and had expressly said, That he would not give his glory to another. I could not there-

fore think it réconcilable to the truth of this déclaration, and the notions we have of his awful tremendous majesty, to suppose that he has so long permitted his declared enemy to assume his character, to speak in his name, to receive the homage and adorations of his creatures, even those very creatures that God himself has declared he made, to render him the tribute of praise and glory.

In the next place, I considered the infinite mercy and untaxable goodness of God to his creatures; the many affectionate expressions in the holy scriptures, of the good will that God bears to those that sincerely worship and readily obey him; I then considered the conduct of the believers in this dispensation, that no worldly interest, no gainful prospect, nothing but a just concern for the glory of God, and an allowable care of their souls, that were the motives that engaged them in the enquiry; I then considered the several steps they have taken in their enquiries, that they endeavoured by all ways possible to arrive at truth in this important affair, by weighing and impartially considering the arguments and objections on both sides, by conferences with those friends that were most capable of giving them satisfaction, by an impartial perusal of the holy scriptures, and chiefly by frequently approaching to the throne of grace, with a teachable temper, and child-like disposition, to beg the guidance and direction of the unerring spirit of God. When, I say, I had duely considered these things, I found it very difficult to allow that the God of unspeakable goodness and mercy should deliver up these honest, sincere, well-meaning christians, into the hands of the grand enemy of souls, to be thus deluded, and to speak the most horrid blasphemy, as must be allowed the speaking in the person of God is, if what
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is said he not the dictates of the spirit of God; this I thought was giving a stone, when bread was asked, and a serpent instead of a fish; which, if, as our Saviour justly argues, it is not supposeable in a mortal man to his child, I thought it must be a strange prejudice, to allow that our heavenly Father will do it; for if we, being evil, know how to give good gifts unto our children, how much more shall our Father, which is in heaven, give good things unto them that ask him. *Matt. vii. 9, 10, 11.*

In the next place I considered, that supposing that God was not jealous of his honour, and that it was consistent with his goodness, to deliver up the sincere enquirers after him and his ways, to be tools in the hands of the Devil; yet I could find but little reason to believe, that the Devil was now acting a part quite counter to what he has been doing ever since the foundation of the world; he has always made it his business to tempt and seduce mankind from the discharge of their duty; whereas, the general tenour of the warnings, especially those lately delivered, have a quite contrary tendency; they, in a peculiar and beautiful manner, display the kindness and goodness of God to mankind; they set forth and skilfully press the great obligations that man lies under to his maker; they represent the folly and madness of man's affronting his God by breaking his laws; they plainly shew that man's interest, both temporal and eternal, is necessarily connected with his duty, and that he cannot neglect the one without the other; they represent the baseness and ingratitude of man's abusing the loving-kindness and mercy of so good and gracious a Father as God has been to man; which I considered was the most affecting argument of any to those that have the least sense
of

of ingenuity left. And from the consideration of these several arguments, forceably and pathetically urge a grateful return from man to so good and gracious a Father, by a ready obedience to his will. In short, I could not but observe that frequent prayer, fasting, purity, holiness, patience, temperance, justice, humility, love of God and our neighbour, an humble resignation to the will of God in all things; and in short, the whole scheme of true christianity were emphatically enforced; which if complied with, and there are the most pressing arguments to enforce the practice of them, would necessarily destroy the kingdom of *Satan*; upon this occasion, I considered our Saviour's reasoning in *Luke*, chap. xi. 17, &c. and could not but perceive that it was altogether as applicable to this case, as to that; which obliged me to take notice of the strange prejudice of most persons; who, though it is highly probable that the glorious kingdom of the Messiah is near approaching, as will appear by what I shall offer by and by; yet will, against scripture and reason, believe that the Devil himself will possess the souls of men, and draw them nearer and nearer unto God, and preach up the pure precepts of the gospel, perform the office of the forerunner of Christ coming in his glory, that he shall be divided against himself, and preach up righteousness with an extraordinary force and energy in one place, and preach up wickedness in another; rather than believe, that God should, as it is plainly intimated he would, send forth a voice to bid the world prepare for the coming of the bridegroom, that they might have time to trim their lamps, get on their wedding garments, and so go in to the marriage-feast, the supper of the Lamb.

I think

I think it not improper in this place to mention the condition of a young woman ; who having for some years been in a despairing condition, yet has, purely by attending to the discourses of the inspired persons, been brought to entertain favourable hopes, and comfortable expectations of the mercy and favour of God.

In the next place, in order to form a true judgment of this matter, I considered what I could recollect from my own reading, and the observation of others, in relation to the behaviour, carriage, and other circumstances of persons possessed by an evil spirit. I found that such possessed persons were always spiteful and malicious to their neighbours, were ready to do any thing that might harm their persons, or ruin their reputation and estates; and, in respect to their own persons, that they were often flung into the dirt, thrown into the fire, and hurried to the commission of such things, as manifestly tended to their ruin; and that the things so by them committed, apparently shewed the nature and temper of that spirit that possessed them; whereas, on the contrary, the spirit that over-rules the inspired persons produces quite different effects; it is generally attended with a devout temper of mind, and elevation of the soul to God, an humble resignation to the will of God in all things, and a sincere unaffected love to their neighbours; and, in respect to the body, it leaves it in the same habit and state of health in which it found it, from whence I thought it was easy to conclude, that the spirit that over-ruled the inspired persons, was not an evil spirit, because the effects it produced were so very different from those appearances that constantly attend the possession of the Devil.

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In the next place I considered those arguments the apostles urged as proofs of their own inspirations; they mention the gift of prophecy, the gift of languages, the gift of prayer and praises unto God, the gift of discerning spirits, and the ministration of the same spirit unto others by laying on of hands; now it is apparent that these gifts are bestowed upon these inspired persons: if therefore we may suppose that God has given the Devil authority to bestow these gifts, what hinders us from believing that he may give him a power also to work miracles; and if so, what security can we have, that any revelation which we believe to have been from God, is really so; since, if we so readily allow that God has given the Devil power to bestow those gifts just now mentioned, as proofs of, and attestations to, his delusions, what reason have we to believe that God did not give the Devil that power in the apostles' times? I concluded therefore, that it well became all persons to be exceeding cautious in this matter, lest, by attributing the appearances in this dispensation to a satanical delusion, they, more than they are aware of, undermine the divine authority of those writings, which we believe to be, and undoubtedly are, the revelations of God.

The several matters I have now mentioned under this satanical delusion did appear to me to have a great deal of force; but I will confess to you, sir, that what fully determined me in this point, the force of which I think it impossible for any man to elude, is what I shall now mention, and so conclude this head. The holy scriptures in many places mention it as an attribute proper only to the Almighty, to know the secrets of men's hearts; and, if the scripture had not been so express

press in this particular, I could see but little reason to believe that any created being had ever enjoyed that extensive privilege. Now the inspired persons all unanimously agree, that their mental prayers have been immediately answered by the mouths of others; that of this the instances are numerous, and that in such particulars, as could scarce possibly come within the guess of the most sagacious created being; nay, sir, I do affirm to you, that I myself, though not inspired, am an instance of this, for my most secret thoughts have in various instances, and upon different occasions, been revealed to me by some of the inspired persons; from whence I thought I might conclude, that if scripture is to be depended on, which I hope you do not doubt of, the several appearances in this dispensation cannot possibly be accounted for, by allowing it to be a satanical delusion.

Having thus examined into it by my reason, and finding I could not solve the appearance that way, I resolved to bring it to the last and best test, the already revealed will of God.

So I considered the doctrine taught, the sum of which is this, *viz.*

That God, in his love through Christ Jesus, will restore to mankind what man lost by his corruption and degeneracy, *viz.* That the whole creation shall appear in it's primitive beauty, and man regain the perfection of *Adam*, and his immediate communion with God; and that this great restoration shall be brought about by the spirit of God being poured out on all that thirst after it, and the wicked despisers of it being destroyed with judgments from off the face of the earth.

And looking into the scriptures, I find it there said, *That we shall regain in Christ what we lost in*

D

Adam.

Adam. And I find mighty things expected at the time of our Lord's being revealed from heaven; I find all along in the New Testament, a glorious kingdom described, and generally called the kingdom of God, or the kingdom of heaven; and I find that this kingdom was not to take place till our Lord Jesus was again revealed; and that our Lord taught us to pray daily for it, saying, *Thy kingdom come, thy will be done in earth, as it is in heaven*, which shews that it was to be a kingdom governed by the spirit of God; and that also in it, man should be restored to his primitive purity; or otherwise the will of God could not be done in earth, as it is in heaven.

I found this glorious state exactly to answer all the ancient prophecies in the Old Testament, yet unfulfilled. That thus the kingdom and dominion, and the greatness of the kingdom under the whole heaven (according to *Daniel*, chap. vii. 18, 27,) would be given to the people of the saints of the Most High, and governed by the Lord Jesus. And that the bringing about this kingdom by the power of God, answered that other prophecy in the same prophet, chap. ii. 34, 44, 45, that this kingdom of God should be established, by a stone cut out of the mountain without hands; that thus the prophecy of *Joel* will be fulfilled, that the spirit of the Lord shall be poured out on all flesh. And also those prophecies that describe a glorious reign of peace, under the Prince of peace; in which the lion and the lamb shall lie down together, and spears shall be beat into pruning hooks, and swords into plow-shares, and nation no more war against nation. *Isa.* ii. 2, &c.

In short, I could now see a noble theme for those triumphant songs, by the psalmist, and the prophets,

prophets, celebrating the joyful reign of the Messiah.

And find how *Josbua*, *David*, and *Solomon*, were all, in their several stations, types of this prince that should sit on the throne of *David*; and how that the temple of *Solomon*, built without the noise of axe or hammer, was typical of this temple of the Lord, this new *Jerusalem* coming down from heaven, and the work of heaven alone, and not of the noisy industry of men.

And how that when the glory of the Lord filled *Solomon's* temple, and drove the priests out of it, it typified that in this new temple of God, which should extend to the utmost bounds of the earth, the Lord himself should be the light thereof, and his law writ in every man's heart, so that he should have no more need to enquire of his neighbour, but that every man should be a priest unto himself.

This will fulfil that glorious description given by *St. Peter*, and *St. John*, of a new heaven, and a new earth, in which shall dwell righteousness, and in which all tears, &c. shall be banished and washed away from our eyes; and shew how just a reason the apostles and primitive christians had to be in a longing, and earnest expectation of the Lord Jesus, to be again revealed from heaven, in which the whole creation was to be disburdened of it's curse, and the sons of God shine forth, as the sun in the kingdom of their Father.

And how we ought all to say with the spouse of Christ, Come, Lord Jesus, come quickly.

And that terrible judgments are to precede this triumphant reign of the church, I found predicted by all the prophets that prophesied of the Messiah's kingdom; setting out, how he should be

established on his throne with justice and judgment, and how he is to tread down his enemies in his fury. And a very large description given of the terrors of that day of the Lord, in which he should visit the earth, for the sins thereof; and also in the New Testament, by *John* the baptist; where he says of our Lord, that he should thoroughly purge his floor, and burn up the chaff in unquenchable fire; and that every tree that brought not forth good fruit, should be hewn down, and cast into the fire. And by our Lord himself in that parable, that at the end of the world the angels should go forth, and gather the tares from amongst the wheat: and that of *Enoch*, how the Lord should come with ten thousand of his saints to execute judgment, &c. *Jude* 14, 15.

And, I can now see how all this was typified by the church of God, the children of *Israel* being brought out of *Egypt* by a strong hand, by terrible judgments from heaven; and that their deliverance was by the destruction of their enemies; which, by the way, answers all the prophecies, that the day of the Lord's vengeance on the wicked, is the time of the redemption of his chosen, see *Isa.* lxiii. 4, and all the other prophecies describing this day of terror.

And by this pouring out of the spirit of God, and it being made evident how our Lord Jesus, in this his triumphant state, answers the utmost hopes that the Jews could have of their glorious Messiah; I can easily conceive how the Jews shall be called, and the fulness of the *Gentiles* brought in, and all be made one flock, under one shepherd Christ Jesus, the great bishop of our souls.

In short, I now, since I have had this key, can scarce dip any where into the Old and New Testaments,

taments, but I find something pointing at this restitution of all things.

And since there has been a great apostacy from the christian purity; and there are wars, and rumours of wars; and that the time is come, in which there is scarce faith on earth, of our Lord's appearance to restore all things, all which was to precede the time of his coming; I could not see any ground to conclude, why it should not be now, as well as in the next age, or longer.

And then finding amongst these prophets, an extraordinary spirit of prayer and praise unto God, the gifts of prophecy, the gift of exhortation, the gift of discerning spirits, the gift of languages, and the ministration of the same spirit unto others, already evident, and some earnest of the gifts of healing, all which were proofs that the holy spirit gave in the apostles times; I durst not take upon me to say, that this was not the cry that was to go forth at midnight, saying, *Behold, the bridegroom cometh, go ye forth to meet him.*

But on the contrary, I think it my duty to make all the haste I can, to prepare myself for his coming, that I may not have my oil to buy, and my lamp to trim, when I should enter in with him.

If this be not the true cry, I am no loser; but if it be, I am a great gainer.

And though in this appearance there are some things odd, and not according to man's wisdom; yet having observed that the All-wise has at all times appeared in a manner different from what the wise of the world expected; and has declared that he will confound the wisdom of the wise, and bring to nothing the understanding of the prudent; and there being shining evidences of it's being from God, I durst not from some little clouds
that

that now and then seem to our understandings to darken it's lustre, conclude, that God was not in it, or take upon me, in my faint light, to determine what the All-wise and Uncontrollable will or will not do to us, that are worse than the dust before him.

Sir, you will please to pardon my freedom, and I hope it will by this be evident to you, that I have some reason to think favourably of the prophets.

Your's, &c.

RICHARD BULKELEY.

THE
FRENCH KING'S
D R E A M,

AS IT WAS PUBLISHED IN THE

PARIS-GAZETTE,

With his Promise to give 20,000 Louis d'Ors for the
Interpretation.

AS to the certainty of the matter, that the *French king* had such a dream, and that it really was his; there are several persons here that do well remember, that they have seen it, as well as *Monfieur Brousson* tells us that it is in the *Paris Gazette* of *November* the 11th, 1689; and as the
dream

dream is there at length, so also is the king's earnest desire to have it interpreted; and his promise, that he would give twenty thousand *Louis d'Ors* to any one that would give him the interpretation thereof.

This dream is also inserted in the *Mercur Galant de France*, 1689.

THE DREAM.

THE king going to Marli, one of his royal palaces, and falling asleep in his coach, he dreamed, that he saw the heavens on fire, and a thick vapour ascended out of the earth, out of which was formed a numerous army of men like blacksmiths. Their chief commander was mounted on a horse half gray and half green, and had on a coat half gold and half iron; his armour was of lead, his boots of brass, and his sword of wood; and he cried, Now we must fight, for the time is now come, that they that will not fight shall perish.

After this, the king heard two lamentable shrieks, and then saw an earthquake; and all this multitude of blacksmiths was swallowed up.

A little while after there appeared a fine forest full of deer, and other beasts of game; and the king cried to the huntsmen who surrounded them, Kill, kill, for here is fine game.

Hereupon he awaked, and he told his dream to all his court; adding, that he would give twenty thousand *Louis d'Ors*, to know the interpretation thereof; and afterwards he appeared very melancholy.

This singular dream seems to be something like that of Nebuchadnezzar's, see *Dan. ii.* which foretold the destruction of himself, his family, and monarchy.

An

*An Account of several strange PROPHECIES, selected
from KEACH's Antichrist Stormed, 1689.*

MICHAEL SANDIVOGIUS,

IN his treatise printed at *Cologne*, 1616, speaketh of a *northern prince* that shall arise of a warlike disposition, endued with excellent virtues which no monarch doth go beyond in victories or excel in humanity and piety, and then mercy and peace shall meet together, and peace and justice shall kiss each other, truth (saith he) shall rise out of the earth, and justice look down from heaven, there shall be one sheepfold and one shepherd; he positively intimates that he shall arrive to a *universal dominion*.

*A NAMELESS AUTHOR in a Book printed 1650,
p. 9. sect. 14.*

I find these words (speaking of the judgments of God upon *Europe*, for neglecting the overthrow of Antichrist, ruin of *Rome*, and annihilation of the sodomitical order of the society of Jesus, and in the extirpation of all kingdoms,) are free estates of papists, adhering to them to make way for the *Lion of the north* to erect his *fifth monarchy* in the ashes of *Germany*, wherein shall be established the eternal felicity of the church, &c.

These three are PREDICTIONS in 1639.

THE eagle droops, and moults his wings,
And feud shall grow 'twixt *Northern Kings*,
Holland

Holland is threat'ned, *Spain* shall pine,
 And blood shall swell the river *Rhine*,
 When once the *Orange* and the *Rose*
 Unite, beware *England's* old foes.
 This done, no more shall monstrous pride
 Triumphant over nations ride,
 The *Mitre* falls and scarce shall have
 A mournful tear, or certain grave.
 The *Lillies* now bewail the loss,
 And serve but to adorn the cross.
 The *Northern Star* at last appears,
 And an all-conquering banner bears;
 Howl, howl ye merchants, all your deeds
 Shall now receive their worthy meeds.

Translated out of French in the Year 1668.

WITH headlong speed, that juncture doth
 advance,
 Wherein the *Royal Seat* and *State* of *France*,
 The *Pope*, *Priests*, *Masses*, *Images*, *Saints*, *Shrines*,
 And what with these against heaven's will com-
 bines,
 By divine justice, shall to ruin fall.
 I much mistake, or some angelical
 Spirit these verses did suggest,
 Whilst in the morning sleep I took my rest.
 I God to witness call, and his heavenly hosts,
 I saw indeed, or at the least suppos'd,
 I saw an angel who did shew to me
 In a fair written table this same prophecy.

This remarkable one is transcribed by PARÆUS in his Exposition of the Revelations.

A Prince shall rise out of the nation of the most illustrious son; having a *long forehead, lofty eye-brows, long eyes, and an hawk nose*; he shall draw together a great army, and shall slay all those who fly from his face, and hide themselves in the mountains and caves; he shall be married to justice, as the bridegroom; he shall destroy and burn *Rome and Florence* with fire; he shall put to death the highest *prelates of the clergy*, who have usurped *Peter's seat*; and many other things he shall do.

A Prediction of GEORGE WITHERS, 1689.

THERE will to thwart your hopes a new star
 blaze
 Within the west, that shall the world amaze,
 And influences through the universe,
 So quickly and prodigiously disperse,
 That aided by concurrent constellations,
 It shall have some effects upon all nations,
 And cause such changes, as shall make a stand,
 In their attempts which they may have in hand.

WM. LAW, 1754.

The following Passages, taken from the late WM. LAW, may be considered as a Prophetic Testimony.

CONCERNING the approach of the *Great Day*—near it certainly is, though it may not be strictly according to the scripture-*arithmetical*,

tic, and *calculations*, which have been presented to the public. That the *seven-thousandth year* is but a little way off is undeniable; and it may be affirmed upon sufficient ground, the *six days creation* will last no longer than till it comes.

And though the *scripture-prophecies*, *figures*, and *numbers* are certainly intended to point out the time, yet I am apt to believe, that the *Messenger of God*, (whether *one* or *more*) who, as a forerunner, is to proclaim this time, will not be left to take his proof from *them*; but be as much an *original* in his way, as any of the prophets of old were; and though he may no more work any outward miracles than *John the Baptist* did, yet he will come burning and shining in such a light of divine distinction from all others, as may answer in the spirit to that which was formerly done in the flesh, when the blind saw, the deaf heard, the lame walked, the dead were raised, and to the poor the gospel was preached.

The PROPHECY concerning the dreadful DEAD-MAN, originally written in Greek Characters, and first printed in the Year 1588, in Harvy's Problematical Discourse.

WHEN HEMP and E is come and gone, then take heed to yourselves; for three years war shall never cease; that you will wish yourselves under the earth: mark well that, after E is come and gone, then cometh England to destruction by seven kings; as the *Emperor*, the *French King*, the *Scots King*, the *Danes King*, the *Spanish King*, the *Roman*, the *King of Swethland*: God cease it at his will, and after that shall come a Dreadful

E 2

Dead-

Dead-man, and with him a royal Y, on the best blood in the world, and he shall have the crown, and shall set *England* on the right way, and put out all heresies.

LILLY'S OBSERVATIONS.

This Prophecy seems to aim at the same thing as the Prophecy of the White King did; for

The White King and Dreadful Dead-man appear to be all one.

The Chicken of the Eagle, and he coming with the Dead-man, are one, *viz.* the one is the Chicken of the Eagle, or well descended; the other is said to be a royal Y of the best blood in the world.

The Chicken of the Eagle pacifieth the Britains.

The Dead-man's assistant sets *England* in the right.

So that it seems he foresaw that *England* and *Britain* should be all one, and that the king of *England* should be king of *Britain*.

If ever either of these prophecies prove real, into what a miserable condition will the Dead-man plunge himself; that wilfully plodding with seven several nations for the destruction of *England*, shall never live to see his malice executed, but shall die in pursuit of his malice, and lose both life and kingdom, and perhaps to his everlasting infamy it will be recorded: then all the people of the land rejoiced, and the city was quiet, after they had slain the Dreadful Dead-man with the sword.

The PROPHECY of SIBYLLA TIBURTINA, found in the Year 1520, in Switzerland, engraven on a Marble Stone.

A Star shall arise or appear in *Europe* over the *Iberians*, towards the great house of the north.

Whose beams shall unexpectedly enlighten the whole world.

This shall be in a most desired time, when mortal men being weary of arms, with joint consent embrace peace.

Certainly it will be long contended with a strong hand, to whom the rules of government shall be committed, during the occasion of a long interregnum, or vacancy of a governor.

At length a family of ancient descent prevails, and will go on in a course of war until contrary fates resist his fortune.

For almost at the same time that this star is sunk down, a light as ancient as the former, or of the same age, burning with far more eager flames of war, shall shut up his government to the coasts of the antipodes.

France shall first be yoked by this king or prince.

Britain shall humbly in ships cast herself at his knees.

Italy pausing with great deliberation upon high enterprizes, will contribute to him her languishing right hand.

But this very light shall hide itself in the clouds of the gods long before his time with the mighty desire of mortal men.

Which

Which being extinguished, and after the threatenings of the gods, bloody comets, fiery face of heaven, there shall then be no more safety any where.

Until the firmament of heaven with it's living creatures and jostling planets in their contrary courses do slide away or be destroyed.

Each orb shall contend with another, the fixed stars shall overgo the wandering planets, the seas shall equal the mountains.

To conclude, all these things shall come to pass, night, destruction, ruin, calamity, and eternal darkness.

LILLY'S PARAPHRASE, 1644.

The author of this prophecy was *Sibylla Tiburtina*, the last of those ten *Sibylls* which the ancients had in such esteem, of whom *Lactantius* and *St. Augustine* make mention; some late authors have recounted more, viz. *Sibylla Europæa*, and *Agrippina*; but I have seen as yet none of their works: at what time our *Sibylla* lived it doth not appear; this prophecy was discovered by the force of a violent flood washing away the earth in the year 1520, in *Switzerland*; it was much esteemed, and a copy hereof was presently transmitted to *Rome*, and several expositions framed, some fancying *Charles* the fifth, others *Philip* of *Spain*, some the king of *France*, all shot beside the mark, the person shall not be of any of those nations, he shall be of a more obscure and remote country: I look to err myself, yet perhaps my arrow will fall near the mark, I would not hit the white. The illustrious *Tycho* repeats this prophecy, and saith it was worthy of observation, but gives no comment.

At

At my first entrance I find some obstruction in the word *Sidus*, which naturally signifies a sign in heaven consisting of many stars, or a constellation of many joined to, or near together, and not properly one star, which is usually expressed by *Stella*, à *stando*; if this be the meaning of the word *Sidus*, the prophets tells us, that in the latter days there should arise a people or state inhabiting near the farthest northern habitable part of *Europe*: (*Tycho* thought the *Iberi* herein mentioned to be those which inhabit northward towards *Muscovia*, to be the people intended by *Sibylla*;) that they, I say, and their armies should upon a sudden, when least suspected, give cause of wonder all over the world: or let us conceive that *Sibylla* intended there was to come a *King* born very far northward, that by his own personal valour and atchievement, and of his officers at home and abroad should bring the world in suspence of his success, and that this prince should be fore-shewed to the world long before his coming by some comet vertical especially to that continent.

But this man, or people's coming, or first appearances shall not be absolutely in a time of war or peace; it shall be, when almost all nations wearied with either foreign or domestic war, shall unanimously be desirous of peace; the truth is, it will be when, as most nations have so weakened themselves, they can resist no longer; then this nation, or this king, lurking and catching advantage all the while, shall first manifest their intentions. The certain year cannot be known, but here is light given whereby it may more easily be discerned, that the first appearance of this flashing star shall be immediately after the decease of some principal king, and before the access of another to the crown;
that

that is in the vacancy of a governor or monarch; in which time there will be some bustling who shall rule; the government at last, she saith, shall be possessed by the offspring of the most ancient lineage; which will not rest contented with one crown, but will proceed to further trouble, until they find themselves cut off by a stronger hand, so that the pretender and his offspring and family are cut off; whenever this is, and it will not be long in doing, there starts up a progeny as ancient as the former, and he makes work to purpose, viz. more fierce and cruel wars than his predecessor, and enlarges his confines to the borders of the *Antipodes*; whereby is meant, he conquers many nations, and wherever he sets footing with his army; but we are given to understand, that before he makes such victorious excursions, he shall yoke and subdue *France*; and that *Britain* shall humbly crave his assistance; as also *Italy* taking things something ill, mistrusting and envying this star's greatness, will lend him small assistance, &c. for the *Italian* had rather himself attain this honour, but shall not. To proceed; this glorious star, that in a moment fills all kingdoms of *Europe* with admiration and expectancy, before his natural time ends his days, leaving such a fame behind him as few shall ever attain the like. After the extinguishment of this light or a second *Alexander*, she saith there will be many prodigies in the air, &c. and that the planets shall move in a contrary course or irregularly; that is, all the world again shall bestir themselves, so that no safety of person will be any where; one king or prince shall quarrel with another, and every one shall do things contrary to law, justice, and reason, and take quite contrary courses to precedents of former times,
every

every man shall be in action one against another; but see the issue of this dissention, the fixed stars in their motion shall outgo the planets, (a thing in nature impossible;) the planets have the representation of kings, governors, rulers, gentry, nobility, &c. the fixed stars being in number many, have naturally the signification of the common people; the motion of the planets is exceeding swift, of the fixed stars very slow; now if it happen the fixed stars or commonalty in virtue and goodness, or in motion, overrun the planets in their courses, or outstrip the gentry in power or virtue, then judge the event; but such a thing shall assuredly come to pass, the sense is twice reiterated, the seas shall be equal with the mountains, the sea is the people, mountains are kings and rulers; this is an advantageous admonishment to the monarchs, nobility, and gentry of *Europe*, to be just and loving to their subjects, servants, and tenants, to live virtuously, and to be a light or candle always shining before the eyes of their people, that they beware of private dissentions, lest they thereby diminish their power and authority, for you may see the common people signified by the fixed stars and the seas will at length take hold of it, and endeavour to procure the reins of government to themselves and into their hands; when these things come to pass, a world of mischief follows, and long it will be ere the misery that war brings upon the world will be repaired; these things, saith *Sibylla*, shall surely come to pass, and then is night, destruction, &c. I have seen some *English* prophecies intimating as much to happen in *England*; one whereof saith, when the sea ruleth all the land, farewell the mirth of merry *England*: the mare shall break her halter.

ACCOMPLISHMENT of DANIEL'S PROPHECY.

THE taking away the daily sacrifice, by removing the pure gospel worship of the Lord Jesus Christ, took place at the end of the reign of the forty-fifth bishop of Rome, when *Pope Simplicius*, contrary to the peaceable spirit of the gospel of Christ, called to his aid the kings and princes of Italy, in order to establish the errors of that wicked church by fire and sword, and that antichristian beast *Simplicius* idolatrously placed his own abominable portrait in the churches; at the same time broached his own infallibility,

Ann. Dom. 467

From the taking away the daily sacrifice, when the power of the beast ceases,

1290

"Blessed is he that waiteth and cometh to 1335 days" (which is 45 more than the 1290, and is typical of the time of the full completion of the first redemption from Egypt, before they were peaceably seated in the promised land, and also of the 45 bishops of Rome before the daily sacrifice was taken away.

1757

45

When the great change, signified by Daniel, will take place in all nations, and Jesus Christ be acknowledged the only God and King both of heaven and of earth.

1802

NIXON, 1467.

TWENTY hundred horses shall want masters,
Till their girts rot under their bellies.

Through

Through our own money and our own men
 Shall a dreadful war begin.
 Between the fickle and the suck
 All England shall have a pluck;
 And be several times forsworn
 And put to their witts end,
 That it shall not be known, whether to reap
 their corn,
 Bury their dead, or go to the field to fight.
 A great scarcity of bread corn.
 Foreign nations shall invade England with snow
 on their helmets,
 And shall bring plague, famine, and murder in
 the skirts of their garments.
 A great tax will be granted, but never gathered.
 Between a rick and two trees
 A famous battle fought shall be.
 London-street shall run with blood
 And at last shall sink,
 So that it shall be fulfilled,
 Lincoln was, London is, and York shall be
 The finest city of the three.
 There will be three gates to London of imprisoned
 men for cowsters;
 Then if you have three cows at the first gate, sell
 one and keep thee at home;
 At the second gate sell the other two, and keep
 thee at home;
 At the last gate all shall be done.
 When summer in winter shall come,
 And peace is made at every man's home,
 Then shall be danger of war,
 For though with peace at night the nation ring,
 Men shall rise to war in the morning.

There will be a winter council, a careful Christ-
 mas,
 And a bloody Lent.
 In those days there shall be hatred and blood-
 shed,
 The father against his son, and the son against his
 father,
 That one may have a house for lifting the latch
 of the door.
 Landlords shall stand
 With hat in their hands
 To desire tenants to hold their lands.
 Great wars and pressing of soldiers,
 But at last *clubs* and *clouted shoes* shall carry the
 day.
 It will be good in these days for a man to sell his
 goods, and keep close at home.
 Then forty pounds in hand
 Will be better than forty pounds a year in land.
 The cock of the north shall be made to flee,
 And his feathers shall be plucked for his pride,
 That he shall almost curse the day that he was
 born.

*One asked Nixon where he might be safe in those
 days; he answered, In God's Croft between the rivers
 Mersey and Dee.*

Scotland shall stand more or less,
 Till it has brought England to a piteous case.
 The Scots shall rule England one whole year.
 Three years of great wars,
 And in all countries great uproars,
 The first is terrible, the second worse, but the
 third unbareable, three great battles.
 One at Northumberland bridge,
 One at Cumberland bridge,

And

And the other the south side of Trent.
 Crows shall drink the blood of many nobles,
 East shall rise against West, and North against
 South.
 Then take this for good,
 Nogenshire mill shall run with blood.

Dr. HENRY MORE, 1710.

*His wonderful Prediction of the Character of that
 Spirit of ELIAS, that is to renew the World.*

“**T**HAT it's doctrine must be that of casting away all corruption, insincerity, and hypocrisy, (Mal. iii. 1, 2, 3.) declaring against all distortion, or perversion of the simplicity of christian truth by proud or politic persons. (Isai. xl. 3, 4, 5.) Which will be no *sectarian* spirit, to rend and tear, but a *reconciling* spirit to solder together the affections of men. (Mal. iv. 5, 6. Rev. xvi. 16. Matt. xvii. 10, 11.) Which will neither abrogate what is authentic, nor introduce what is new; but be a restorer only of what useful truths and practices may seem to have been lost in the long delapse of ages. (1 Kings xviii. 18, 19, &c. Mat. iii. 3.) And perhaps of such clear and plain principles as may solve the most concerning difficulties that human reason is subject to be entangled with. *He* is that voice in the wilderness, “Prepare ye the way of the Lord, and make his paths strait:” That *He* shall be of a spirit separate from the world, and untainted and unsophisticated by the unwholesome converse of men: that *this Spirit* will appear rough and rude to the world; because it will so freely and impartially reprehend the world,

world, and declare the truth in all plainness and simplicity of heart; with an holy boldness and undauntedness of courage to witness to the truth, and a rousing of men out of a false security from external or carnal respects, as did the *Baptist*, the *Sadducees* and *Pharisees*; (Rev. xi. 10.) with a vehement jealousy in behalf of the purity of God's worship, against all *polytheism* and *idolatry*; and using only the power of the spirit from on high to oppose all weapons of any carnal warfare."

JOHN ENGELBRECHT'S

Life and Writings, from the last Edition of his Works.

JOHAN ENGELBRECHT was born at *Brunswick*, of christian parents, upon Easter-Sunday, in the year of our Lord 1599. His father's name was George Engelbrecht, by trade a taylor; and his mother's Alice Dinnemann, a native of the city of *Brunswick*. His mother died soon after she had been delivered of him: and thus, from his second year, he had a mother-in-law; who, by prayer, kept him as closely to the fear of God, as his father did to school; where, however, he scarcely made so much proficiency as to be able to read a gospel, and to write his own name. Neither, for want of time, was he able to read a great deal in books; having been kept close and tight to manual labour. After this, he was put out apprentice to a clothier, and worked at it for a while, as a journeyman.

But he was a sorrowful and dejected man from his youth up, ever dragging on a life embittered

tered with a pungent sense of soul's anguish, grief, and terrible apprehensions, on which account he was incapacitated from exercising and making any considerable use and advantage of his trade: but he was daily moved to call upon God for the comfort of the Holy Ghost. Nay, the anguish of his spirit rose often to such a pitch, that he did not know what to do with himself on that account; and would fain have put an end to his own life several times, had not God prevented it. And what greatly tended to enhance this grief and distress of his was, that nobody was able, by any thing they said, to administer the least degree of comfort to him; and almost every body made a laughing-stock of him, for giving way to such strange and whimsical conceits. He went diligently, every day twice at least, to church; but this proved of as little avail to him as any thing else: it rather helped the more to draw upon him the laughter and the mockery of his fellow workmen, for his keeping so much to church, and at a distance from *them*; nor ever frequenting any ale-houses, or clubs of this kind. On which account he left off working with his master, and got a hard livelihood indeed in his own house, by spinning of wool for the clothiers: during which, he must have often died for hunger, had not God supported him supernaturally. This, and his other spiritual grief and distress, compelled him to fall down upon his knees five times every day, for half an hour together; in order to beg of God to give him the (true) faith and a happy end.

On Friday before the second Sunday in *Advent*, 1622, a very great dejection and sorrowfulness seized upon him whilst he was at St. *Catherine's* church in the afternoon; occasioned in part
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by his having observed so few people at church, and that nobody seemed to have any true delight in the word of God. No sooner was he come from church but he took directly to his bed; and then contracted such an abhorrence for all eating and drinking, that he was not able to get any thing down, no, nor to keep it in his stomach had it been there: and yet he did retain the holy supper of the Lord, which he received several days afterwards. In the mean time his anguish and pains became so great and violent as to extort cries from him loud enough to alarm and bring the neighbours in to him; who, together with his father, falling down upon their knees, prayed to God on his behalf: and the same was also done throughout the whole city, from the pulpits. At length, amidst struggles and conflicts with those despairing thoughts, which the devil injected and suggested, and by which he tempted him in respect to his salvation, and amidst hearty sighings and aspirations to our Redeemer; he died the following Thursday noon about twelve o'clock, gradually from the inferior to the superior parts of his body, and so of his senses too upwards; till, about twelve o'clock at midnight, his hearing, as the last of his senses, failed him likewise.

Here, it seemed to him, as if he had been taken up with his whole body, and carried away with more swiftness than that of an arrow shot out of a bow; when his soul came in a moment before hell, and into heaven. Before hell he saw, and had a sensible distinct perception, in the spirit, of a dreadfully great and thick darkness, and of an unparalleled hideous, bitter smoke, vapour, exhalation, fume, and stench. He also heard, amidst the darkness, inexpressibly ugly, hideous voices, crying
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ing out loud, "Wo unto us! O ye hills!" &c. Moreover, many thousand devils encompassed and attacked him, and would fain have had him along with them into hell. But he, in spirit and faith, betook himself for refuge to the love of the heavenly Father, and to the satisfaction Jesus Christ has made by his blood. Whereupon the darkness disappeared, the stench went off, and the voices were hushed and gone; and then the Holy Ghost, putting him into a golden chariot, conducted him into the resplendent light of the divine glory. Here then he espied, in spirit, on the other hand, a great light and lustre; he saw the choirs of the holy angels, prophets, and apostles; heard them singing and playing, around the throne of God, with heavenly music and voices; and smelt an odour charming, agreeable, and lovely beyond all measure and description. And in heaven he received a commission, or message, brought him by an holy angel, to return back again into the world, and to declare to the people what he had *seen* and *heard* before hell and in heaven; the former by way of warning to the *wicked*, and the latter by way of comfort to the *afflicted*. Moreover, his intellectual faculty was so illuminated, as to understand the whole Bible at once: and it was withal very particularly and precisely signified to him, what a carnal, dry, and merely *scientific* knowledge, and hypocrisy, there is in the most of mankind; and what he was principally to tell them, under the penalty of forfeiting his own happiness, if he did not.

Upon this he was re-conducted out of the resplendent lustre. And to him it seemed, as if he had been replaced with his whole body upon the very spot he had been taken from; beginning first

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of all to recover his hearing again, so that he actually heard the by-standers then praying in the room. Thereupon he began to have a feeling of his eyes, and so also of the other senses and parts of his body, from those that were superior to those that were inferior downwards; into which life thrilled again, and discovered itself gradually within the space of twelve hours; in the very same manner wherein he had lost it within the space of twelve hours before. Immediately upon the feeling of his feet, he got up from his bed, and was far more vigorous and sprightly than he had ever heretofore been in all his life: he would have also fain gone out, in order forthwith to signify to the preachers, or ministers, what had befallen him: but this the people, that were about him, opposed; they being under the highest astonishment at this event, and quite at a loss what to think or make of the whole affair. Therefore he sent for his *confessor*, who was in no less admiration than the rest had been. With him therefore he immediately made a beginning, without any further ceremony, of faithfully putting the commission of God into execution and practice: representing to him how wicked the preachers, or clergy, were, and exhorting to repentance. The minister, acknowledging it to be a work of God, makes the following reply: "We are poor weak flesh and blood, may God convert us!" And in the very same manner, and from that very hour, he exhorted all others likewise, who came to him, unto a *serious* repentance and amendment of their lives. For this occurrence was soon published abroad amongst the neighbours; who of course flocked thither to him immediately, and then again propagated the story farther still from one to

to another. Moreover, because in a few days afterwards, the preachers had made mention of it from the pulpit, and given it out as a work of God, it became known throughout the whole city: which drew the people in such flocks to him, that many of them were forced to remain out of doors, and to stand before the windows in the street. He addressed them all in a very pathetic manner from the scripture; setting heaven and hell, from his own personal knowledge and experience, before them; which all this, in conjunction with the stench of hell, that had been smelt at his bed-side, gave full attestation to. And in such a way as this he went on day after day, from morning early till late at night, without being in any the least degree impaired or weakened in his body; (which, by the way, is another strong confirmation of the reality of that which had befallen him) notwithstanding that he had neither eaten nor drank any thing until the sixth day after his sickness; nor had he any sleep at all for nine whole months successively. During the night-season, he sung the finest spiritual hymns. For one and forty nights he heard the music of heaven, which also a pious widow (whose name was *Schumann*) once heard and attended to at the same time with himself; and *he* struck in with it. Not to say any thing further how he has been frequently supported for eight, twelve, thirteen days; for three, ay, six weeks together, without any victuals and drink, merely by the power of the Holy Ghost, who fed him with celestial food.

But whereas, amidst such circumstances as these, he still continued the course of talking so much incessantly by day, and spending the night absolutely and entirely without any sleep, to pro-

mote and bring on which all medicines had been applied in vain; therefore, out of a superfluous and needless fear of his running mad, nobody was admitted to him any longer, and they shut up his house. Then God sent an holy angel to him, with a charge, that now, seeing matters were come to this pass, and were as they were, he should go to every body, who desired to have him, not suffering himself to be obstructed in making known and spreading abroad the glory of God. Likewise the angel warned him against certain *particulars*, which he was to give especial heed to. Likewise several of the clergy, or preachers, gave him a particular admonition to tell people what had been revealed to him; as they themselves were also not deficient in publicly recommending from their pulpits his call, commission, and charge; and the necessity and importance of it's being *duly* attended to. They also brought several persons of eminence and distinction to him, and were, together with many others, his friends and benefactors. Thus, then, many sent for him to their houses, where they assembled together in great numbers, being also much affected and moved by his narratives and representations.

Now, some happening in their simplicity to say, that they were able to conceive a better understanding of the word of God from *him* than from the *preachers*; these last took it into their heads to be jealous, as if *their* function fell into contempt by such a way of speaking as this. Thus, then, they summoned him before their *colloquium*, or *conference*; strictly enjoining him to hold no more discourses with the people out of the word of God, as it had a tendency to bring the ministerial function into disrepute and discredit

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His business only was to tell *them* what might possibly be revealed to him, when *they* would be sure to deliver it to their hearers again: he himself should stick close to his own trade. To which he made answer, that he must needs obey God rather than man. But the clergy then contested his *vocation* itself, taking it into their jealous pates, that he did not give them sufficient reverence and honour; seeing that he quite inadvertently had, on account of the cold, kept himself covered in their presence; and whereas, upon their smart reprimand given him on that behalf, he taxed them with ambition, &c. they broke out into a downright rage and passion against him. And thus the clergy, having taken it at length into their heads, whether the whole affair with him might not at last prove to be a work of the devil, persuaded one another to warn every body against him from the pulpit, as a false prophet, and an heretic: which also the Sunday following they actually put into execution. In consequence of which, the controversy gaining strength, and spreading itself abroad by the means of writings *pro* and *con*, they forbid and drove him from the confessional chair, and would admit him no more to the holy sacrament, till he should retract his (supposed) call and commission, and exhibit a public deprecation on that behalf. Nay, almost the whole city was so embroiled about, and in such wrath and bitterness against him, that he went every where in danger of his life. Although the preachers, some of whom severely smarted under the judgments of God, as he had predicted unto them beforehand, came afterwards to a better understanding with him, and did then no more brand him with the *stigma* of heresy; but
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only desired of him to confess ingenuously that he had received all his instructions concerning God's word by the *ordinary* means of grace; such as by reading in the scripture, and by hearing of sermons: but which he could not comply with, it being contrary to the truth.

So then, because the marvellous work, which had thus passed upon him, was by the hearers also no longer regarded as *any thing divine*; and of consequence his exhortations to repentance were no more esteemed, or embraced, as they had heretofore been; therefore he withdrew from thence, and repaired to other places. Wherefore, first of all, he resided and sojourned a while at *Winsen*, near *Zell*; as also at *Hamburg*; after that at *Lunenburg*, *Gluckstadt*, *Schleswig*, *Oschersleben*, *Oldenburg*; and so round again to *Brunswick*, and *Hamburg*; to *Bremen*, *Embsen*, *Groningen*, &c. till at last he died at *Brunswick*. He every where studied to maintain an irreproveable life and conversation; letting no considerations restrain him from faithfully complying with the divine charge, by a promulgation and publication, at every opportunity, of what had befallen him, to the praise of God, and to the rousing up and awakening men unto repentance and amendment of life: making it often a *memento* to himself, that having one time, on account of the opposition of some gainsayers, held his peace, he was afterwards punished with a nine days dumbness on that account. Moreover, as he was almost every where under a severe persecution, especially from the clergy, so as to be obliged to shift his travels from place to place; therefore also did God the Lord shew more and more wonders upon him from time to time; giving him a farther
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sight of many especial and singular *visions* and *appearances*.

At the beginning of the new year 1625, he had, at *Winsen*, A VISION CONCERNING THE THREE STATES, represented to the eyes of his body when perfectly awake: and whilst he was yet there, in the very same year, under an extatic rapture, he received A SIGHT of the NEW HEAVEN and of the NEW EARTH. Both of which visions, and the last in particular, were interpreted to him by an holy angel, as soon as ever he was returned to himself again from the extatic rapture: and as he had by a voice been admonished to write down the former immediately, he, on account of his loitering, received a violent slap on the face. In this year also a holy angel appeared to him at *Hamburg*: it had, it seems, been desired of him to pen down in writing, and then to print, the before-mentioned occurrence and VISION of HEAVEN and HELL. Whereupon, having begged of God to reveal it to him by an angel, whether he should do this or not; a holy angel did actually appear to him with express command not to procrastinate the execution of it. Still, upon the Tuesday before *Whitsuntide*, in the same place, an holy angel appeared to him, signifying to him in God's name, that the letter he had first designed and intended to address to *Ottmar Elliger's* wife in particular, he should address to *all mankind* likewise. And a great many more divine appearances and visions had he, from the time of his *revival from the dead*, till about this time: for instance, A VISION OF THE ANGEL GABRIEL: A VISION OF AN ANGEL in a field by night, who preached him a threefold discourse, upon the grace of God, upon faith, and upon the cross; which continued for six hours
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successively: A VISION OF THE HOLY ANGELS round about the GOOD, and of the DEVILS round about the WICKED, in the church at *Brunswick*: A VISION OF THE CITY OF BRUNSWICK, and of the PREACHERS, OR MINISTERS: A VISION OF HOLY BAPTISM; and a VISION OF THE BRIDE OF CHRIST; both of them in the church at *Winsen*: A VISION AND REVELATION OF THE GREAT MYSTERY OF THE HEAVENLY FLESH OF CHRIST: A VISION OF THE LAST JUDGMENT, in the chancery at *Zell*, and others beside. Several years afterwards, he saw in spirit a VISION OF THE MOUNTAIN; which the same holy angel, whom he had seen in the vision itself, expounded to him at his return from the extatic rapture.

To give some account and specimen of his persecutions: the then *senior* of the ministry at *Hamburg* caused him to be taken up in his house, and to be carried before the burgomaster, *Klan*, to be committed by him to the house of correction. But he, upon a fair hearing of the cause himself, set him at liberty again. Thus also did the clergy often dreadfully calumniate, persecute, and instigate the civil magistrate to put him into hold; not at *Hamburg* only, but also at *Brunswick*, *Lunenburg*, *Schleswig*, *Oschersleben*, and in other places. The preachers also gave out, whether he was not one of the clan of new upstart prophets, against whom the threefold ministry of *Lubeck*, *Hamburg*, and *Lunenburg*, had written; with design of being thereby sure to fix a brand of odium upon his person. At *Gluckstadt*, he was examined by the clergy in presence of his majesty the king of *Denmark*, and of many other gentlemen of considerable eminence: and although nothing of any crime or misdemeanor was found

found chargeable upon him; yet the clergy persisted in their solicitations of the king so long, that his majesty at last yielded to have him had out of the city under a guard of soldiers. By which occasion, JOHN ENGELBRECHT predicted the judgments of God upon his majesty's governor of the city, by whose order he was had out of it; with these words, "The man, who now orders me to be had out of the city *by sunshine*, shall himself, ere long, be forced to quit it *by night*." Which was accomplished accordingly, not a great while after. For the governor's lady, the natural daughter of king Christian the IVth, having taxed him with adultery to his face, and he giving her a box of the ear upon it, she discharged a pistol at him, and immediately took her flight upon it to *Copenhagen*; where she had such influence and ascendancy as to procure a royal mandate, to have her consort's person arrested, and brought before the king. In consequence whereof, he was dragged forth by night, and entirely divested of all his posts and dignities. Which had also such an effect upon his mind, as to render him half a madman: and amongst the villages, after that time, he went about begging the bread he was to satisfy his hunger with, of the poor peasants and country-people; as we have this story recorded by *Godfrey Arnold* in his *church and heretic history*. In the same manner were the clergy at *Oldenburg* intent upon forging all sorts of accusations, and fixing them upon JOHN ENGELBRECHT. But whereas, at his own instance, the ministers conferred with him, in presence of his excellency the count, and his council; they were themselves obliged to declare him to be innocent.

During the time when that, which has been
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before-mentioned, passed with him at *Gluckstadt*, he was again for several weeks sustained by God in a supernatural manner, without eating and drinking; having acquainted the people beforehand, how this was, according to a holy angel's intimation, to continue for several days longer. Moreover he was in this situation endowed with so great and divine a vigour and vivacity, that, to astonishment, he spoke all day long from the word of God to many persons. Also, on his way from *Hamburg* back again to his own habitation, having on the road had a great deal taken away from him by some troopers, whom on that account he had reproached with the name of *robbers*; they would indeed, in a ferment of malice and resentment, have rode over him with their swords drawn in their hands, and have even cleft his head asunder; but they never wounded him for all that. They broke a lance to pieces upon his head; but which he neither felt, nor received any wound, or contusion from. Neither would the pistols go off, nor the horses stir a foot from the spot at the time when they intended to have rode over, and to have shot him. And thus was he, by the marvellous hand of God, protected from all outrage and violence.

Under such circumstances then he came, in 1631, back again to *Brunswick*. And although he had purposed within himself no more to desire to have the holy sacrament, that had so often been refused him hitherto, administered to him by any of the clergy; (forasmuch as the being deprived thereof has nothing of any condemnatory nature and effect in it, and he received it every day spiritually; nay, God did once cause it to be put into his very mouth by an holy angel;) therefore, whilst he

he was agitating these things within his own mind in a human way, an holy angel appeared to him; telling him still to proceed with urging his request on this behalf upon the ministers at *Brunswick*, so long until they should refuse it him absolutely and peremptorily. On this account, therefore, he did, after his return home again, sue for it at their hands. Moreover, upon the ministers peremptory and inflexible refusal, he, *June 16th*, presented a petition on that behalf to a worshipful senator, or counsellor in the spiritual court, or consistory; humbly praying, that the reverend ministers in the city of *Brunswick* might however admit him to a participation of the holy communion, or supper of the Lord. In consequence of which, the ministers had it proposed to them, to enter upon such measures, and to take such steps, whereby the errors charged upon him might be removed. But upon the *superintendant's* having, on the *17th of August*, in conference, proposed it to the rest of the ministers to convoke a special meeting to that end; the result of their answer was this, He is incorrigible. Notwithstanding which, the *superintendant* did draw up the supposed errors, and read them to the consistory; which *JOHN ENGELBRECHT*, after having been summoned there to appear, refuted upon the spot, by word of mouth; and afterwards, on the *24th of August*, in writing likewise. Yet was it all of no avail: no, no! for nothing else would do, but *recant* he must such and such errors. Wherefore, on the *3d of September*, he delivered in an explanatory writing; wherein all he does is, to own himself to be a sinner; and therefore, that if he, through ignorance or inadvertency, might have spoken, or written any thing contrary to the word

of God, that *this* he doth, in such a case, recant. Moreover, because the ministers, supposing he were to go to the Lord's supper, insisted upon their making public mention of him from the pulpit, and were not satisfied with the second explanation of his, which had been delivered in upon the 14th of *Sept.* concerning what way this should after all be done in; and he himself could by no means approve the prescribed form they had drawn up for him; therefore was he not even so admitted to the Lord's supper after all. As he then, in 1638, is often still summoned before the consistory; and, in an epistle addressed to the Rev. Syndic, Dr. *John Kammann*, dated the 6th of *October* this year, he still further explains himself on this head: in which writing he, amongst other things, makes mention, how that the *superintendent* and *coadjutor*, having, at the worshipful counsellor's instance, talked with him on several occasions for a long time together, had found him perfectly sound and orthodox in the faith.

In the year 1634, the Lord Christ did there appear to him in great glory, attended by twelve holy angels; who shewed him his holy five wounds: and as he happened to be just at that time in great poverty and pinching hunger, forasmuch as he had but a very scanty portion indeed to live upon at *Brunswick*; he gave him a dollar of the place, being about a shilling value: and he talked with him further concerning his own person, (viz. J. E.'s,) how that he should be yet able to do here what he had a mind to do. Afterwards, in 1636, he, at *Brunswick*, twice more lived a considerable time in a supernatural manner without victuals and drink, by means of a miraculous power of God: the first time, at the beginning,

ning, for above a fortnight, viz. from *Whitsuntide* to *St. John's* day; and having then eaten something for two days, it still continued for more than a fortnight, nay, until the eighteenth day afterwards: but the second time was when he was obliged to keep himself close and retired, from *Michaelmas-tide* to *Martin's-tide*; having for the space of six weeks eaten and drank nothing, excepting for three days only; which was also during the first three weeks. During this first miraculous fast, when he was obliged to keep himself close and retired in his chamber, he there transcribed a good deal out of *Matthew Weyer's* excellent little tract, which he greatly praises. But towards the close of the last, upon the 9th of *November*, a divine letter, by way of an answer to another from his friend, was by an holy angel revealed and dictated to him, viz. *how we are to ask any thing of God in the New Testament*: which angel did, amongst other things, converse a good deal farther with him concerning these sorrowful and calamitous times, intended for consolation to the afflicted.

In the 1639th year, we find him come again from *Brunswick* to *Hamburg*. And as he, upon the 20th of *September*, was on the way from that place to *Wedel*, God vouchsafed him, in the field, the sight of a yet farther singular and extraordinary angelical vision and revelation; which was withal corroborated and confirmed by a three weeks fast enjoined upon him. But that it might no more be possible to be said, that he had a way of eating and drinking clandestinely; he, upon the 27th day of the month, surrendered himself up to be closely confined under lock and key, in a room that was in the house of correction at
Hamburg:

Hamburg: and there, for the last nine days, upon a second appearance of the same angel to him, he was enjoined to drink water. During this miraculous fasting, he not only retained all his powers and faculties in full vigour and perfection; but also all this time through, experienced still greater strength and vivacity than he had done before; having exhorted all, who came into the house of correction to him, unto true repentance and conversion, with great zeal and fervency of spirit, and directed them *wholly and alone* to Christ.

Having got his discharge, he farther this year addressed and presented a letter to the Rev. *Nicholas Hartkopf*, the then *senior* of the ministers at *Hamburg*; attending it with a copy of the *letter in verse*, that had been just printed: wherein he solicits to undergo an examination by him. From whom, however, he received but rough treatment in consequence of it. For whilst they were in conversation together, the *senior* meaning to strike him a blow with a bunch of keys he then had in his hand; the chain they were upon breaking in two, he had no other means left but to beat him upon the head with his bare hands. No less did the whole company of ministers persecute and vilify him; neither was he able by any ways or means to compass so much favour for himself as to procure a right audience on this head, in presence of several gentlemen of the senate. Neither was any other answer returned him to the letter he had presented to the *senior*, farther than that licentiate *Miller*, one of the preachers, told him in his house, that "they had not the gift of discernment." This man, in *October* 1640, wrote to the then *Brunswick coadjutor*, Dr. *James Weller*, in respect to JOHN ENGELBRECHT's having made

made his appeal to the board of ministers there: in answer to which, it is very probable, that the other sent him all that had been deposited in the ministers ecclesiastical archives and library, respecting the transactions with him; for now nothing more of them is to be met with there.

NOW JOHN ENGELBRECHT, having, beyond all doubt, been gone off before from *Hamburg*, resided a while at *Bremen*, *Emden*, *Groningen*, and the parts adjacent. For at *Groningen* it was, that he, in *October*, 1640, had written THE VISION CONCERNING THE NEW HEAVEN and the NEW EARTH; and then, at *Emden*, in *December*, the same year, THE VISION CONCERNING THE THREE STATES, within the space of three days: also THE VISION CONCERNING THE MOUNTAIN (OF SALVATION) at *Lopperessen*, in the territory of *Groningen*, in *Jan.* 1641; the two former of which he did twice over. Moreover from *Bremen* he dispatched a letter to *Popke Popkes*, dated *May* the 3d, 1641. In which places he was also contradicted and attacked by the majority of the clergy. At *Emden*, an interdict was issued forth to forbid him the city, and his host to entertain him there any longer. In *Groningen* he had much debate with the ministers upon the topic of ELECTION. On which very account also he had been in no extraordinary degree of repute with several of the ministers at *Bremen*: although Dr. *Bergius*, and others with him, were for the UNIVERSAL GRACE. Thus was another vision also shewed him, in 1640, upon *Ascension-day*.

Being at last returned back and home again to *Brunswick*, and indeed (as is credible) in the year 1641; this simple, God-taught, and genuinely pious man, softly and happily departed this life there

there in his own house, being in *February* the year following; having, in respect to his soul, been translated and transplanted into the glories of heaven: but, as to his dead body, having, upon the 20th of the same month, been buried in St. *Catbarine's* church-yard, near the wall towards the street: which the church book attests in the following words: "In the year 1642, upon the 20th of *February*, was HANS (JOHN) ENGELBRECHT interred with ten pair of scholars, and no tolling of the bell; neither was there any collect sung: the reason was, because he died in his (*to him unjustly ascribed*) error, and was never reconciled to the body of ministers: his friends did however, with much ado, prevail so far afterwards, as to get a single bell tolled for him, and eight pair of scholars more added to the others."

N. B. *Peter Poirot*, in his *Mystic Library*, 1698, under the article JOHN ENGELBRECHT, has these words:

"It were much to be wished, that the works of this man might come out in various languages; for few there are now in the world, who, like him, deserve to be called the *mouth of the Lord*."

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Prophetical

